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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXXVI, 1947-1948

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Vol. XXXVI—No. 1 **November, 1947**

THE *Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically* IS NOT A SECT *nor ever was one. It admits worthy people of any religion to membership on condition of mutual tolerance and mutual help to discover truth. The founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples.* —H.P.B.

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A U M

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of all the world's delusions.—*Voice of the Silence*

THEOSOPHY

Vol. XXXVI **November, 1947** **No. 1**

SYMBOL OF A SUBTLE SCIENCE

H P. BLAVATSKY'S presentation of Theosophy as scientific religion and religious science was an ideative fulfillment of one of the most deeply felt needs of the modern age. This was a "new idea"—a hopeful and often inspiring one for thinkers of the nineteenth century. The world was receptive to the idea. Few religionists of the present day, regardless of their denomination, fail to claim that their religion is scientific; few scientists but feel that their science is sufficiently sophisticated in respect to religion. Yet the message of Theosophy had and has an urgency which the casual approvers of Theosophical ideas apparently do not yet clearly grasp. A scientific religion means *hard, individual work* in the constant re-examination of the form of every idea held. A religious science means that no discovery is complete until its uses have been thoroughly integrated with the evolutionary needs of the human soul. Theosophy, as presented in 1875, meant a program of effort, not simply a fashionable viewpoint.

The idea and ideal of scientific religion are not to be realized in practical terms by mere agreement that the idea and the ideal are commendable. Men whose minds are conditioned and biased by orthodoxy do not become scientifically religious by being "strongly in favor" of scientific religion. This ideal must be worked out, and its full development is a matter for centuries rather than of years. Habits of religious complacency, deeply ingrained in the psychology of our culture, will not disappear overnight. The Theosophical Society represented more than a purely institutional force, but as

an institution it was a single step towards the elimination of dogma in religion. Though the Society possessed a program of *comparative* study of religious teachings, many theosophists of the nineteenth century made a religion of Theosophy. Despite verbal assurances that they were doing nothing of the kind, members gravitated toward certain group beliefs—and no purported scientific religion can in justice retain such designation when this is the case.

Scientific religion is the religion of the free individual, not the religion of a body of men. This is the only type of "religion" which the United Lodge of Theosophists has attempted to promote. The U.L.T. is therefore, and conversely, another step toward the elimination of dependence upon religious forms, since its platform places all responsibility upon the individual and none upon the instrumentalities of organization. U.L.T. also represents the conscious establishment of a science—the science of associative work toward the discovery of the greatest amount of truth in the shortest time. The method is that of relinquishing all beliefs as rapidly as possible. To the average inquirer, it may appear that U.L.T. does promote beliefs—belief in "three fundamental laws of life," belief in H. P. Blavatsky and Wm. Q. Judge as agents of Masters of Wisdom, belief in Reincarnation. Yet within each one of these "theosophical beliefs" are the seeds of its own destruction *as a belief*. That is, belief in H.P.B. as the agent of Masters must yield—in the sincere student—to knowledge of the Theosophy she taught. If the Three Fundamentals are believed, one must also believe in their implications—that no knowledge *is* knowledge unless it is self-consciously and individually attained. Truth, from the theosophical standpoint, cannot be institutionalized. As a modern writer has remarked, "Truth for every man is that which makes him a man." We do not institutionalize human beings into nobility. They discover nobility for themselves and in themselves.

Even though, due to early training and environment, many theosophical associates may hold a religious attitude of mind, still this cannot long resist education. Contained within theosophical ideas is the counsel that each human being seek to reach that plane of understanding which will enable him to dispense with all beliefs. Theosophy is the only "religion" that promises to destroy itself as such. It is the only religion that encourages its students to say,

"Thus have I heard," instead of "This is the Truth." It is of note that theosophists, since the first days of the Theosophical Society, have endeavored to talk not about their "truth," but about their *principles.*

The process of becoming "scientifically religious" is the process of freeing oneself from any particular representation of knowledge and of absorbing the essence of that knowledge. For some, it may be startling to contemplate the possibility that U.L.T., in *name,* may not be the vehicle for the expression of theosophical ideas a century from now. Then, points of emphasis in the age-old teaching will undoubtedly be different, even though the educative principles of U.L.T. would remain. If, however, members of U.L.T. were to confuse principles with any particular form of presentation or application, they would be guilty of creating an institution—and all institutions die in time.

U.L.T. does make easier, *but not easy,* the overcoming of the human tendency to lean upon beliefs and authority. H.P.B. once wrote that the true aim of the Theosophists is "to create *free* men and women, free intellectually, free morally, unprejudiced in all respects." This is still the work of theosophists, and it may appropriately be called the Continuing Revolution of the human soul against mental bondage. The meaning of freedom thus sought is in its use for the acceleration of human evolution. A religious belief enables men to hold to something while resting from the ardors of negotiating difficult terrain or while dizzy from a climb; it does not allow the mind to progress. In this respect, a religious belief, though it be the highest, corresponds to Devachan. It makes people feel that they have reached a form of fulfillment, the while no actual progress in new learning is being made.

The Theosophical Philosophy is a formulation of the science which the heart demands, when it becomes conscious of the fact that beliefs, no matter how noble, are of themselves insufficient. A free association of theosophical students, such as the United Lodge of Theosophists, is a laboratory for the practice of a science calculated to help men distinguish between belief and knowledge. Whether all or any of the most common theosophical beliefs are necessary for the individual is to be determined, however, by each one. Beliefs can be useful, but they can never be *final* and still be Theosophical.

That a new messenger of the Wisdom-Religion will appear in 1975, the last quarter of the century, for instance, was apparently no "belief" to H.P.B., yet, as a belief, it may be a necessary focus for the student in contemplating the *fact* of the existence of high adepts and great teachers. Belief in those statements of H. P. Blavatsky which pertain to specific historical happenings may be an appropriate way of showing confidence in a great Teacher, but the need is to replace beliefs with direct knowledge. However, belief is dangerous when *called* knowledge.

U.L.T. may be considered a symbol of the subtle science of renouncing the "devachan" of religion for knowledge; whatever else U.L.T. must do, it must not become a church. In recorded history, no association of men for the purpose of considering ultimate matters of philosophy and religion *has ever yet avoided this fate.* Even Buddha and his disciples were not successful. Legend relates that the Buddha was forced to incarnate fifty years after his life as Gautama in order to straighten out the minds of men who had made a religion of him, and perverted his teaching.

U.L.T. is remarkable at the present time chiefly because it has not yet lost its purpose to hold open a road to truth. If H.P.B., W.Q.J., and R.C. were to return and discover that even the nicest of nice religions had been made in their names, they could be excused for feeling very weary—since this is what has undoubtedly happened to their labors for men over and over again in æons past—while the time for a new, genuinely Buddhi-Manasic balance to be struck has finally approached the now-or-never mark.

U.L.T. neither demands nor expects conformity, but makes most useful the differences of human individuality. All classes of souls and minds are needed to give real vitality to its prosecution of the "subtle science." U.L.T. is a potential springboard for the development of innumerable individual and associative efforts in the drawing forth of man's innate ability to know the reality of spiritual evolution. Of itself, U.L.T. is but a symbol and a suggestive example of methods. It can *become* everything to and through the Associates who give it life.

THEOSOPHICAL STUDY AND WORK

THE birth and life of a Branch of the Theosophical Society are very like to those of an individual. As with persons so with a body of theosophists engaged in theosophical endeavor and study, the parentage and the subsequent environment have much to do with the continuance of life and with the power of the influence exerted over the units which compose the association, as well as that which radiates from the Branch to others outside. And in a Theosophical Society its authorship is divided among all those who come together in order to start and carry it on. If the authors of its being are unintelligent, or confused, or uncertain, or self-seeking in the formation of the Society, its life and work will be the same. Growth will be stopped, influence hindered, and results—nothing. The work and influence of a Branch hinge upon the knowledge of theosophical doctrine, upon the motives, ideas, and ideals of the members, and so we have to consider what is the knowledge required and what should be the aims, ideas, and ideals of those who form and are to work in a Branch T.S. An inquiry should also be made into the methods which ought to be adopted as well as those that are to be avoided.

The work of a Branch has two objective points where it is intended, in the theosophical order of things, that its help and influence are to be felt. The first is in and among its members, and the other upon that portion of the world which lies within its purview. If, as I firmly believe, the theory of universal brotherhood is based upon a law—a fact—in nature that all men are spiritual beings who are indissolubly linked and united together in one vast whole, then no Branch, no individual theosophist, can be regarded as without significance and influence, nor is any member justified in supposing that he or she is too obscure, too unprogressed, to be of any benefit to the movement and thus to mankind at large.

The fact that a branch T.S. is a body of individuals makes stronger the certainty that by means of the subtile link which, under the law of unity, connects together all the men who are on this planet, a

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NOTE.—This article by Mr. Judge was first published as No. 8 of the Branch Papers issued by the American Section of the Theosophical Society, and is dated November, 1890. It is here reprinted for the first time.—Eds. THEOSOPHY.

wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms—its members—included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a whole, just as it is made the one or the other by its component parts. And the declarations made by the adepts respecting individual theosophists should have weight with such a body. Those Beings have said that each member can aid the movement by explaining its fundamental doctrines or at least by doing away with misconceptions, and that no single unit in the whole should be so ignorant as to suppose that he or she has a special karma of his own unconnected with the rest. Not a single good example in theosophic life is lost, They say, but every one of us affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race. Some of these golden words are as follows:

> Let not the fruit of good karma be your motive; for your karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence, if the motive be for yourself it is selfish and can only generate a double effect—good and bad—and will either nullify your good actions or turn them to some other man's profit. There is no happiness for one who is ever thinking of self and forgetting other selves.

This is all applicable to a Branch in its totality, for it is an intelligent being quite as much under the government of karma as any individual. It will feel the karma of its actions, and the responsibility will rest upon the members who have neglected or obeyed the dictates of theosophic duty. And the karma of the entire international body will react upon it for benefit or the reverse, according to the good, bad, or indifferent karma which the Branch may have acquired by its course of action. It is a part of the whole, and no portion can be exempt from the influences belonging to the total mass of workers. Thus a Branch which has been indifferent, or selfish, or full of doubt or disloyalty regarding the ideals it promised to follow, will attract

out of the international theosophic karma just enough to accentuate its weakness and doubt, and on the other hand a Branch which has worked hard, unselfishly, and earnestly will attract the good from the whole sum of karma, and that, added to its own, will enable it to resist bad effects and will further strengthen the vital elements in its own corporate body.

The good or bad karma of the whole Theosophic Society may be figured as surrounding it from one end of the world to the other in the shape of layers and spheres of light or darkness. The light is good karma and the darkness is bad. Those units—Branches—which contain the elements of light within them will attract from the sphere of light as much of that as they are capable of holding, and the darkness will be drawn in by those which have darkness already. Thus we are all, theosophically speaking, keepers and helpers of each other, not only in the United States but in England, in Bombay, in Calcutta, in Madras. If we do not do our duty it may happen that some struggling Branch in some far off place will by reason of its newness or weakness be the recipient, not of help but of damage from us. Each Branch is separately responsible for its own actions, and yet every one is helped or injured by every other. These reciprocating influences work on the real though unseen plane where every man is dynamically united to every fellow man. And I am not uncharitable in saying that if the Indian Branches had worked more for the far-distant United States when it was unable to stand alone, we should now be the possessors of more in the way of elucidation and statistics and other aids from the far distant land than we can show. But even if the early-formed United States' Branches had worked with more zeal and energy toward the real ends of the Society, we should have been able earlier to materially aid and comfort our sincere brother and sacrificing worker, Col. H. S. Olcott. And now the newer Branches of the Society in this country have a better opportunity than others in the past, for all the fighting has been done and much work is ready to their hand.

So the most obscure has a place in the scheme as important as the one that is large and well known, while those that are lazy or doubting or selfish must compensate some time or another for their acts of commission, as well as for any failure to add to the general sum of good.

With this in view we may conclude that a single Branch has the power to efficiently aid and benefit not only its members but also the whole theosophic body corporate. This may be made clearer by remembering how often in the history of the world a family or even a man has sometimes been for the nation or race a power for the greatest good or evil.

Under this doctrine of unity and selflessness the work of a Branch ought to be entered into by all the members with an unselfish spirit which will lead them to have patience with the weaker brethren, for a chain is no stronger than its weakest link, and therefore endeavor should be made to bring to the minds of the weakest the truths that the others see with less difficulty. And next, every individual, by eliminating the desire to get knowledge for himself, will thereby make the Branch as a whole open and porous to the unseen but real and powerful influences managed from behind the scenes by the great personages who have as a part of their work in the world the theosophic movement, and who are constantly at work among us for the purpose of aiding those who are sincere and unselfish. If the testimony of those who have been long in the Society is to be believed, then, as they assert, there are among us every day many disciples (who are known in our literature by the name of "Chelas") who are engaged in fanning the flame of spiritual illumination wherever they find it among the members. Their influence is not exerted because of wealth or personal prominence, but upon any one of any class who has tried to understand theosophy for the sake of others and in order that he may communicate to others in his turn. Not only has this been asserted by the leaders in the movement, but in the experience of many of us we have seen help extended to those who are in earnest for their fellow-man.

And this is peculiarly and more strongly applicable to those members who have as one of their aims the acquisition of psychic and abnormal powers. These powers cannot be safely found and used by the man who desires them for himself, and his mere statement in his heart or in words that he desires them for others goes for naught unless the deeper and inner motive and object coincide with the high one which is expressed. Our members, new and old, might as well become acquainted with the bald and naked truth on this subject now, as to wait for years of bitter experience to burn it into

them. There are such powers and man may acquire them, but each age and each race has its limitations that it is not possible for the average man to overcome. Hardly any member who has desires for these would admit that he would be willing to become a black magician in order to acquire them, that is, would sacrifice his chances for emancipation for their sake. Yet without altruism one cannot get them except as a black magician. One has to deliberately make up his mind that he will sacrifice everything and everybody else to his design if it is his intention to obtain them without following the rules laid down by the White Adepts inculcating truth, purity, charity, and all the virtues—in fact, altruism. There is no secret about the fact that two ways and no more lie open to the one who wishes for the powers of an adept, and those are on the right hand, that of virtue and altruism, and on the left—the black side—that of intense and unrelenting selfishness. No compromise, no mere dabbling, is allowed or possible, and more so in the selfish path, for there every one's hand is against every other one; none will help in any crisis, and, when the hour arrives that the student in that school is in peril from the unseen and terrible forces of nature, his companions on the road will but sneer at his weakness and rejoice at his downfall. And, indeed, the line of demarcation between these two ways, for students of the grade of most of the members of our Society, is very thin. It is like the hair line which the Mohammedan mystic says divides the false from the true. One has to be very careful so as to know if his motive is really so unselfish as he pretends it to himself to be. But it can always be tested by the reality of the feeling of brotherhood that he has in him. A mere intellectual longing to know and to discover further in this field is selfish and of the black variety, for unless every desire to know the truth is in order that one may give it to others, it is full of taint. Moreover, it will lead to no powers and to no real knowledge, for success on either side depends upon the burning of desire in the heart. With the white school this is for the sake of fellow-man, and on the dark hand the same fierce desire is for self alone.

Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of compre-

hension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effect which is as plain to the eye of the trained seer as is any object to the healthy eye.

We have been so accustomed for many years to vague ideas about the human mind, what it is, and what its powers really are, that people in general have no definite notion whether there be or not any material effect in the human economy from thoughts, or whether they are like what is usually called "imagination," a something very unreal and wholly without objectivity. But it is a fact that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails.

This brings us naturally to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of universal brotherhood, basing the explanation upon the actual unity of all beings. This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small. And in order to do this the members ought to study the system as a whole, so that its parts may be comprehended. It is for the want of such study that we so often hear members, when asked to explain their theosophy, saying, "Well, to tell the truth, I know how it all is, but am not able to make it clear to you." They are not clear because they have not taken the time and trouble to learn the few fundamental propositions and how to apply them to any and every question.

A very common error is the supposition that new men, new enquirers, can be converted to theosophy and brought into its ranks by taking up and enforcing phenomena. In the term "phenomena" I include all such as spiritualism, clairvoyance, clairaudience, psychometry, hypnotism, mesmerism, thought-reading, and the like. These convert but few if any, because there is not much known about them and so many proofs are required before belief is induced. And even

a belief in these things gives no sound basis of a theosophical character. A perfect illustration of this is seen in the history of H. P. Blavatsky, who for many years has permitted phenomena to occur with herself for the benefit of certain specific persons. These have been talked about by the whole world, and the Psychical Society saw fit to send a man to look into them after they had taken place, but although the very persons who saw them happen testified to their genuineness, they were denied by him and all laid to fraud and confederation. Everyone who was inclined from the first to believe in them continued to so believe, and those who never believed remained in the same state as before.

The best attested phenomena are ever subject to doubt so long as the philosophy on which they depend is not understood.

Furthermore, the mass of men and women in the world are not troubled about phenomena. These they think can be left alone for the present because more pressing things engage their attention and call for solution. The great problems of life: why we are here, why we suffer, and where may justice be found that will show the reason for the sufferings of the good man, or, indeed, for the sufferings of any one, press upon us. For each man thinks he is unjustly borne hard upon by fate when his cherished plans go for nothing, or his family is carried off by death, or his name is disgraced by a wayward child, or when, as is very often the case, he is unjustly accused and injured by his fellow-men. There are many who find themselves born poor when others less worthy are rich, and they ask why it is all thus and get no reply from the common religious systems of the day. It is life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. These show justice triumphant in the world, meting out reward or punishment as it is deserved in any state of life. After an experience of fifteen years in the Society's work I have seen that more good and useful men and women have been attracted to our movement by these doctrines than have ever come to it by reason of phenomena, and that a great many have left our ranks who began on the phenomenal side. The members in general may not be aware of the

fact that when the Society was formed the greater number of its New York members were spiritualists and that they nearly all left us long ago.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study. Each person is the concentration and result of karma, and is compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

Furthermore, this course is authorized, for those who believe in the Adepts, by their words written about us. I quote:

> It is the insatiable craving for phenomena made so often degrading that has caused you so much trouble. Let the Society henceforth flourish upon its moral worth and the study of philosophy and ethics put into practice.

The next question is how to carry all this out in practice.

First, by having the Branch open to the public and never private.

Second, by regular attendance and meetings.

Third, by establishing a library, at first with the few important books, which few can be added to by the members from time to time through donations of books which they have read.

Fourth, by always having an article, original or otherwise, for reading and discussion. If literary talent is not available, its want can be supplied from the great quantity of articles which have come out in the Society's magazines during the last fifteen years. In those nearly every subject of theosophical interest has been written upon and explained. They can be looked up with very little labor, and used at each meeting. And they can be carried on upon settled lines so as to go over each subject fully. It will be found that nearly all the questions that now puzzle new members have been at one time or another illustrated and explained in these articles.

Fifth, by a careful elementary study of our doctrines from one or two books until the outline of all is grasped. Take, for instance,

Esoteric Buddhism. This gives the system in the main, and many persons have read it, but a great many of these have done this but once. For them there often arise questions they might easily solve if they had made the system as a whole a part of their mental furniture. This book can be corrected by the *Secret Doctrine,* in which Mme. Blavatsky has said that *Esoteric Buddhism* is in the main correct, and she gives the means for supplying its deficiencies. Then there is that most useful book, *Five Years of Theosophy,* containing some of the most valuable articles that appeared in the *Theosophist.*

Sixth, by a method of discussion which does not permit any one person in the Branch to assert that his or her views are the correct ones. We cannot get at truth by assertion, but only by calm consideration of views advanced, and the self-asserting person is very nearly always close to error. I know this view is contrary to that of American independence, which leads us on forever to assert ourselves. The true philosophy annuls this and teaches that it is only from the concurrence of investigation that the truth can be arrived at. And the deeper occultism says that the self-asserter debars himself from truth forever. No one mind has all the knowledge possible, and each one is naturally capable of seeing but the one side that is easy for him by reason of his race inheritance and the engrafted tendencies of his education.

Seventh, by remembering that we cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education, by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias. It is taught in the *Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain

material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *atman,* called the "seventh principle," is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate, or divine. This is the teaching of the *Mundaka Upanishad* of the Hindus, and the meaning of the title "Mundaka" is "Shaving," because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp of spiritual knowledge to illuminate our inner nature.

And for those who desire to find the highest ethics and philosophy condensed in one book, I would recommend the *Bhagavad Gita,* studied with the aid of such lectures as those of our Hindu brother —now deceased—Subba Row of Madras.* They have been reprinted from the *Theosophist* and can be procured by any one. In the *Secret Doctrine,* Mme. Blavatsky says: "The best metaphysical definition of primeval theogony in the spirit of the Vedantins may be found" in these lectures.

In the conclusion of *The Key to Theosophy,* H. P. Blavatsky, speaking of the future of the Theosophical Society writes:

"Its future will depend almost entirely upon the degree of self-lessness, earnestness, devotion, and last but not least, upon the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work and to direct the Society after the death of the Founders. If they cannot be free from the bias of theological education, the result can only be that the Society will drift off on to some sandbank of thought or another, and there

*_Theosophist_ for February, March, and June, 1887. [Mr. Judge's own _Notes_, published intermittently in the _Path_ Magazine from April, 1887, to 1896, are now available in book form.—Eds. THEOSOPHY.]

remain a stranded carcass to moulder and die. But if that danger be averted the Society will live on into and through the twentieth century. It will burst asunder the iron fetters of creed and caste. The West will learn to understand and appreciate the East at its full value. The development of psychic powers will proceed healthily and normally, and mankind will be saved from terrible bodily and mental dangers which are inevitable where those powers develop in a hotbed of selfishness and passion as they now threaten to do.

"At the last quarter of every century one or more persons appear in the world as the agents of the Masters, and a greater or less amount of occult knowledge is given out." She concludes by stating that the present T.S. is one of those attempts to help the world, and the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors who shall have it ready at the last quarter of the next century for the messenger of the Masters who will then, as now, reappear. Failure or success in this duty presents no obscure outcome. If we succeed, then in the twentieth century that messenger will find the materials in books, in thought, and in popular terms, to permit him or her to carry forward the great work to another stage without the fierce opposition and the tremendous obstacles which have frowned upon us during the fifteen years just closed. If we fail, then the messenger will waste again many precious years in repreparing the ground, and ours will be the responsibility.

WILLIAM Q. JUDGE

"THE ADVANCE OF THEOSOPHY"

Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Master's hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century. —H.P.B.

THE PRIVATE LIFE

ONE mark of a philosopher is his power to live a private life. He may not live alone, he does not avoid his fellowmen, but his existence is self-contained. The philosopher's life is not private for the sake of a special pleasure or peace; he does not aim for an impossible personal condition wherein enjoyments are uninterrupted, unshared, and need not be deserved. His life is one of full responsibility; it is private because he holds himself fully responsible. The ordinary man desires a private life until sorrow overtakes him, troubles collect in his vicinity, or his handicaps and imperfections bring him to dismay and discouragement. The philosopher, on the other hand, has the strength of mind to endure himself under all circumstances, and to move toward others only on the tide of that strength, never on an ebb of weakness.

Ancient law required that a candidate for self-knowledge undergo a seven-year silence. Whatever the reasons assigned for this practice, and whatever illumination accompanied its fulfillment, the participant clearly confined himself to a private life, in the strictest sense. Whether or not he lived in an actual forest, he took up the role of diligent observer, and volunteered to face all experiences as one who findeth no fault—except with his own ignorance.

No man can gain peace so long as he imagines that someone or something else can disturb his peace; nor can justice be "found" until it is recognized in every relationship and in all the circumstances of life. For those who realize that they must one day bring order and harmony to their inner environment, the principle has been offered: *acceptation of others.* This injunction does not issue from the premise that others are perfect and their actions invariably flawless. It is designed rather to release him who follows it from the disquieting thought that other people can make or unmake his karma. We act in company with others always, but karma is the inner reaction, and is determined by the man himself, regardless of the outer circumstances and other beings that may be the carriers or agents of his destiny. Acceptation of others also means that we should often be prepared to recognize in their influence and behavior a reflection of our past behavior and influence. Karma is the law

which continually affords us the opportunity (and presents us with the necessity) of seeing ourselves in others.

The vow of silence, it may be imagined, would have been a mere fetish unless the practice were carried beyond physical control of speech. The psychological unease made manifest in *any* purely negative attitude—in gossip, condemnation and denunciation of *others,* in self-pity, or resentment over "the body and circumstances" —is the real corrupter of speech, and, even if unexpressed in words, is invariably transmitted to the person on whom it is focussed. The aura of such "messages"—like the magnetic field around an electric current—also has indirect effects on those who stand in psychic relation to either the sender or the recipient.

The power to control thought and feeling is not developed in the first moment of aspiration, nor will a pledge of inner "silence" immediately overcome the habit of charging others with the onus of one's personal misfortunes. But inner discipline achieved and maintained in one trial after another, demonstrates the power of Will. The difficulties experienced can then be regarded simply as "karmic pebbles," not placed in one's path by any outside force or being, but representing instead the self-established heredity of "suffering" —the form of suffering through which alone his moral education can proceed. One progresses to the understanding that no concatenation of physical, psychic or mental hardships need overwhelm him: they are his creation, they await his destruction, and the force of his will which they embody may be regenerated by him in fairer form.

Preserving silence in speech and calmness in feeling, the student gradually turns the mind—the focussing power—to new uses. His concentration no longer follows the worn patterns of instinctive response: to every event he brings moral imagination. Meditating with a questing spirit instead of with resentment throughout the vicissitudes of his karma, he learns to trace in a wayward fate the needs and purposes of soul. An often-quoted sentence declares that "The pure-minded and the brave can deal with the future and the present far better than any clairvoyant." A pure mind, because it has freed itself—momentarily or completely—from the turbulence of the "moving passions," and has steady vision. Courage—to pursue a rigorous self-examination and self-discipline, so that the

present and the future will not duplicate and reduplicate the errors of the past. Ethical clairvoyance discloses the perfect correspondence between character and karma: the pure-minded and the brave deal with the present and future intelligently because they can interpret karma as spiritual instruction.

Good karma, from the standpoint of soul, never *comes* to us; it is created only as each experience is endowed with meaning and contributes to knowledge of the Law. In every manifestation of karma are hidden the powers of mind and feeling which set the law in motion on the occult side of nature. The student of these mysteries seeks what in ancient times was symbolized by the Philosopher's Stone, the power to transmute man's nature into divine nature. The evolution that concerns him is mental or manasic, for the mind is the transformer in the human Workshop. The avenue of endeavor is clearly marked by the fact that prejudice is transmitted more swiftly than philosophy, and that despair, anger or hate are almost automatically promulgated, while the more sublime emotions are often incommunicable. Not until human beings can share high aspirations as naturally as they breathe the common air—will universal brotherhood become mankind's living reality. The philosopher's "private life" has this end in view, and when he fulfills his vow to dare, to know, to will and to be "silent" within—his is the higher life.

"THE TRUE ENJOYER"

The Language of the Soul can be acquired only when the being realizes that his duty is not to himself, but to the highest interests of his fellowmen; not to "save his own soul" but to lead as many of his neighbors as he possibly can in the direction of the Truth, desiring nothing for himself. This very attitude opens the floodgates of spiritual knowledge within himself. Then he becomes the true enjoyer, using every power he has, all the knowledge he has, to benefit others. The man who has come to that knowledge and is on the road to its realization finds "spiritual knowledge springing up spontaneously in himself in the progress of time." —R.C.

THE STUDY OF SPIRITUALISM

SPIRITUALISM is a phenomenon carefully examined in the literature of Theosophy, and yet it is notable that those who become seriously engaged in the study of Theosophy are rarely attracted by the claims or activities of spiritualists. The relation between these two facts involves the difference between the practice of spiritualism and the theosophical investigation of the psychical powers latent in man. The study of Spiritualism as part of the recurrent cycle of psychism naturally has a place in the literature of Theosophy, for the phenomena of Spiritualism have been a partial demonstration that *something* of the inner man survives the death of the body. Spiritualism has had, within the century—and particularly during and after the World Wars—a wide appeal, and has consequently exerted a not inconsiderable influence upon the thought of our times.

Spiritualism is also a problem, because its believers tend to confuse their interest in philosophical ideas with the fascination of phenomena. Take, for example, a best-seller by one of Spiritualism's modern apostles: *The Unobstructed Universe,* by Stewart Edward White. To the theosophist, such a book is an anomaly. Mr. White's avowed purpose is to present a "philosophy" of spiritualism. But the central themes of his text—Consciousness is one, or space and time are illusions belonging to this plane only—bear no organic relation to the circumstances in which, apparently, he first encountered them. They are, and have been for ages, among the common denominators of many philosophies, and may be said to be indispensable ingredients in Philosophy itself. Why not, then, simply take them up as ideas? If they are valuable, they are so intrinsically, and if they are not, no "Betty book" can alter the fact.

Actually, of course, the point in spiritualist philosophy is the spiritualism and not the philosophy. Mr. White's emphasis is on the seances at which the dialogue in his book was recorded, and on the details of life "over there." Much is made of the difficulties of translating the experiences and characteristics of the "unobstructed universe" into terms which will have meaning for the embodied man, but Mr. White seems nowhere to have sensed the fact implicit

in these difficulties. The terms had to be evolved by *himself and his associates.* The communicating "intelligences" could approve or reject the suggestions offered, but were obviously incapable of originating a new vocabulary for their needs. The account of the doctrines divulged to Mr. White demonstrates, therefore, that in general the subject-matter as well as the quality of a seance communication does not exceed the intellectual level nor the knowledge of the people who take part. This fact is a curious illustration of the larger principle enunciated by Plato, that knowledge is a reminiscence of the soul, *educed* by the teacher. An idea cannot, strictly speaking, be revealed to the mind; the mind grasps the idea by a power of understanding which antedates and will outlast any particular conception or formulation of thought. The processes of thought, however, do not receive sufficient attention unless they are philosophically analyzed, and spiritualists are rarely given to analysis.

The detailed treatment of psychic and spiritualistic phenomena by H. P. Blavatsky and Wm. Q. Judge is not intended solely, nor even primarily, for spiritualists, whose attitude toward rational investigation of the phenomena alternates between indifference and indignation. The religious fanaticism that tinges the spiritualistic movement prompts many believers to interpret investigation as denial, and they eschew an explanation of psychic manifestations as if the very idea were a heresy. Theosophists, on their part, are seldom drawn to dabble in mediumistic activities, once they become familiar with the rationale of psychic phenomena—and the dangers involved in indiscriminate operation of psychic laws and forces. The principles governing psychic phenomena are nevertheless useful.

Who can fail to appreciate the fact that just as the necessary elements for assembling a "materialization" are *sucked out* from the persons attending the seance, so the energy for evolving forms of anger, hate, or delusion is drawn from and diminishes the constructive force of one's being? The loss of vitality experienced at a seance corresponds in everyday life to the depleting influence of mediocre entertainments and amusements. The effect of meaningless activity is to weary the mind by draining its energy to increase sensation.

Contrary to popular opinion, disuse of the mind does not relieve mental tension, although *different* use may. Disuse of the mind

is not possible for the normal person because the waking or brain mind is de-activated only by sleep or by insanity. Diversion overcomes brain fatigue by changing the exercise of the brain or withdrawing the mind from the brain. The form of diversion chosen is wholesome or not, depending upon whether it tends to release the mind normally (by increasing its versatility) or occasions an abnormal break (such as is characteristic and permanent in cases of insanity) by a complete loss of *any* form of concentration. In this connection, a suggestion of Mr. Judge's recalls the original meaning of recreation: "People read trashy novels, gamble and so forth with the . . . intention of getting rid of their personal identity for the time being. Ultimately, the race will come to realize that this can only be achieved by identification of the ego with the higher instead of the lower nature."

A study of spiritualism, then, pursued from this point of view, can be a valuable aid in self-study, for the dangers of mediumship are the hazards of obsession, and the power to continue spiritual evolution is largely a function of the attitude of mind. Any phenomenon, intelligently analyzed, will further the growth of soul, because the emancipation of soul from form and illusion may be hastened thereby.

"A Philosophical Rationale"

Theosophy is the only system that gives a philosophical *rationale* of mediumistic phenomena, a logical *raison d'etre* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain "intelligences."

—H.P.B.

THE ASKING OF QUESTIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

TWO of the most reassuring things about Theosophy are that it stimulates questions and that it does not supply categorical answers to them. For those brought up in an atmosphere of religious belief, of course, questions are indications of an unhealthy doubt, a reprehensible lack of faith. Most definitely, when questions arise in devout minds, they are *not* regarded as reassuring, and the nearest spiritual adviser is expected to exorcise them with the least possible delay.

Arjuna, we will remember, sought much the same comfort of Krishna: "Thou, as it were with doubtful speech, confusest my reason; wherefore choose one method amongst them by which I may obtain happiness and explain it unto me." Krishna proceeded to explain, but not to choose, for his pupil. This is the same function that Theosophy serves: explanation leading to further exploration. And while it is, perhaps, not comfortable for that part of man which seeks finality, rest, and the ceasing of effort, still this quality of Theosophy is the one which most needs to be preserved—for it *is* reassuring to the soul in quest of truth. The soul demands to see its own necessity, and therefore must find its own solutions. Truth is not a matter of second-hand inspiration. The most valid inspiration is the opposite of revelation, which is thought to proceed from an outside force or being. Truth must always be self-revelation: it *can* be self-revelation because it inheres in man's divine ego.

The way in which students of Theosophy answer questions may sometimes seem evasive. But, on the other hand, a flat answer to a question is not especially useful to an eager mind. What is more important is, *what made the questioner ask.* This is the real point of every question, and until it is found out by the questioner, he will never feel "answered." Krishna suggests that wisdom is to be sought "by doing service, by strong search, by questions and by humility." In the asking of questions, then, each one may be a Youth-Companion, serving other companions in his turn.

YOUTH-COMPANIONS ASK—

WHAT *shouldn't theosophists talk about?*

That sounds like a leading question. Are some subjects on a banned list because they make us uncomfortable? Truth can be uncomfortable, too. We may be uneasy when a problem is posed which we haven't yet been able to solve. In that case we need some long talks—with ourselves. Topics or subjects can be discussed, but our problems are inescapably our own, and the insight to solve them must also be our own.

Then, again, many of the ideas and feelings we have are incommunicable in words. We may try to lay them out for another to see, but in the process their essence evaporates, and only the shell remains. We know what happens when we try to narrate a dream, for instance. There is no language in which to express it intact. This suggests that real experience belongs to the soul, and is a matter for assimilation, not conversation. When it has been built into our character, it will find natural expression: what we are speaks louder than what we say.

A key passage in the *Secret Doctrine* (I, 307) relates that the ancients were very cautious about reciting "any real events in so many unmistakable words," since to do so, they felt, was to evoke the powers connected with them. Many of the conventional, "old-fashioned" ideas as to reticence in personal matters have real basis in this fact. Those who set themselves to flout all such conventions, who boast that "nothing is sacred," may bear in mind that each experience can be sacramental—and should be—for experience means that the *soul* considers and acts. There is a kind of privacy we cannot do without, for it is part of integrity, as is also a respect for the privacy of others. That silence *is* golden.

Let's have a working definition of compromise. Seems to me that physical existence is a compromise from the start.

Compromise can be defined as a sacrifice of integrity. We are compromising when we abandon a principle for a personal advantage, or when we refuse to abandon a prejudice.

Physical existence is not a compromise, but a necessity of evolution. No thing or situation of itself can be a compromise. Compromise enters with the man—and then only when he seeks to do two contradictory things at the same time. For the man who has but *one* purpose, to act from the highest he knows, there is never compromise, only cooperation. These two are opposites, although when our personal feelings make us unwilling to cooperate with another, we often say we are refusing to "compromise."

We are constantly faced with the necessity of altering ways and means, or of accepting another's plan. What of it? We can adopt and then abandon a hundred methods or courses of action without compromising, provided we continue to put our best efforts to work. W.Q.J.'s advice was, "make no fixed plans." R.C. said, "no method is the true method—the true method must be a combination of all methods." What, then, do we compromise when we insist that our method is the only right one?

As for a definition of justifiable compromise, better called cooperation, why not consider "strictness toward principles, tolerance toward individuals"? On this policy, we can develop the ability to work *with* others, through *any* plan, and maintain a constant integrity of purpose.

I'm always hearing people talk about the dangers of having the "blues." Isn't it natural to oscillate emotionally from time to time? Why should this be "dangerous"?

However natural oscillation may be, it is something sages don't permit themselves to do. The danger of oscillation—at one end of the swing of our emotional pendulum we call it the "blues"—would seem to lie in the fact that it is quite beyond our control. We cannot decide when we shall indulge in the blues, nor how long we shall remain in them. The danger, then, is lack of control. Read what H.P.B. says on mediumship. We can also consider the effect of our blues on other people around us. Some persons seem to enjoy having fits of depression or whatnot, but few enjoy watching *another* have them.

Man, we are told, is a small universe, and it is not difficult to connect our internal "storms" with nature's outbursts. Take a

hurricane, for instance. A hurricane is born in what are called the doldrums. (How many tempers and temperaments do we create by sitting down and feeling sorry for ourselves?) The hurricane itself travels quite slowly—about 12 miles an hour—although the winds which it sucks into its sphere whirl with a speed of 75 to 150 miles an hour. How far do *we* travel in a fit of anger or self-pity? No hurricane ever starts exactly on the equator, any more than the blues can arise in a state of equilibrium. Once started, the hurricane's internal combustion engine runs faster and faster, getting literally "wound up." The inside of a hurricane is a sort of hollow pipe which is sealed at the top, but open at the bottom. (A clue to where our "inspirations" come from when we are entertaining a glum mood.)

Man is a little universe, but the storms he creates are of more than little significance, and who can say that hurricanes are not nature's way of reading man's storm signals?

When the children of theosophists do not want to become theosophists, what then?

At *that* point, nothing in particular. It's hard enough to be a real theosophist when the strong desire is there; it's quite impossible without it. Theosophical parents, anyway, do not think of *making* their children this or that. The question of what the children will want to make of themselves, however, is one which parents are helping to answer long before it occurs to the children to formulate it. For it is not alone in words of counsel that parents instruct the young. The largest single factor in a child's environment is the example set by the parents, consciously and *unconsciously*—an unbroken line of influence in which sincerity is the key thread. Every child responds to the harmony between words and acts, just as he is quick to sense hypocrisy.

Theosophy is not a narrow creed, nor an unthinking habit, nor a mechanical code of morals. Its meaning is freedom and self-assumed responsibility, and if that is what the example of parents communicates to their children, Theosophy will attract the inquiring spirit of the young as well as the acquired wisdom of the old.

"ARMY OF THE VOICE"

TO share acquired knowledge is inherent in the race. From savage to savant, each becomes a teacher according to his natural and acquired ability, and in so doing helps those less able to help themselves. The mind forms the basis for a two-way process of receiving and dispensing, and depends upon this procedure for growth to strength and power. Under programs of education this inherent impulse takes shape in the field of the intellect, and even in our materialistic age, in home, church, and temple, instruction is given regarding an invisible universe. From time immemorial humanity believed in heavenly beings, called by innumerable names and assigned, in varying degree, the work of moulding the soul and destiny of mankind. These invisible beings have been grouped in hierarchies of gods and lesser gods or angels. Under Christian doctrines the souls of the saints displaced the ancient gods, the angels or messengers remained, and the reigning deity became a trinity.

An endless chain exists between all degrees of teachers from the most divine to the child who lovingly helps one still younger. Forming the links of this chain is the element of sacrifice, which may also be expressed as voluntary identification with another's situation. Mind—in the beginning, the result of a sacrifice, the incarnation of spiritual beings—requires for its assured growth a feeling that knowledge can be both given and received. To the degree that the chain is not upheld, each one delays his own true progress. Confusion exists in those periods when the true religion and philosophy become obscured, and science loses its sense of moral responsibility. Nevertheless the links of the chain are never completely destroyed, for there are always those on the scene who preserve the truth, and the sacrificial relation between the seen and the unseen is ceaselessly maintained.

H. P. Blavatsky was the first in modern times to give an ordered account of the hierarchies of spiritual beings, and to explain their relation to the evolution of man and his environment. To further strengthen this analysis, the source material for the ancient myths and allegories was given in a comprehensive manner never before attempted, revealing much of their esoteric meaning. This service,

rendered when spiritualism was in the ascending cycle, was of great importance. The confusion of beliefs regarding the entities contacted through mediums, and the claims of the "spirits" themselves, dealt meaninglessly with names traditionally connected with the unseen world. But the importance of the comprehensive system revealed by Theosophy has not as yet made its full impress except as it relates to the lighting up of manas, when, through the help of higher beings, mindless man was enabled to evolve self-conscious mind. Thus was inaugurated the evolutionary path of self-induced and self-devised effort, as differentiated from the slower procedure of natural impulse.

From that point onward, nascent humanity was guided by divine instructors. As man advanced, they taught him his skills, inaugurated his worship, and gave him arts and sciences. The man of that day felt within him the essence of his instructors who had awakened his mind. They walked and talked together as Enoch is said to have walked and talked with God. It was in this period that inherent ideas of religion, brotherhood, and justice, fixed themselves in the mind of the race, and have so remained to this day in those who, through right living, re-established the relationship between the inner and outer man. Today, as in the earliest archaic periods, the example set enables those of lesser mind to correct their ways. Thus right knowledge may become an unconscious sacrifice laid at the feet of those as yet unable to comprehend and assimilate. Whether or not the sacrifice is accepted matters little; that which does matter is the effort made to extend the recognition of moral law.

Speech is the unequivocal attribute of self-conscious evolution. It becomes infinite in its uses and inflections, and through his gift of speech man evolves languages and dialects the world over. Commencing with the awakening of mind, speech continues to develop in relation to the expansion of the intellect. When mind awakens either in infancy or in nascent humanity, speech follows as day follows night. In both cases the voice passes from sounds and calls to coherent syllables, and then progresses to organized speech. The voice itself gradually changes until its meaning is revealed by color and pitch as well as by words. Like recorded sound on a disc, the voice follows in the grooves made by the mind's thought patterns, revealing in its subtlest vibration that which words may attempt to conceal,

be it of nobility or baseness, emotional instability or stoical forbearance. Voice is vibration, and the sound produced is moulded by our thought, will, and feeling, to be further modified by environment and heredity. To him who hears these subtle overtones, that which words attempt to conceal becomes apparent, and the masks of material existence lose their power. Once this position is attained the voice of the inner man is more readily heard.

Contact with the inner universe is possible through the conscious perceptive powers. Strange that we should put such stock in material things, the while remaining oblivious to the heart of the mind, the metaphysical and spiritual core of our nature—that which enables man to eventually know the Self and its environment. But let us try to divine, if possible, something of this unseen part of man's nature; perhaps then, the "Army of the Voice" may become more than a symbol, and be known as reality by that inner heart. This graphic symbol-name of the collective hierarchies of creative, law-administering beings appears in the stanzas of the *Secret Doctrine.*

The word Verbum has always symbolized divine, creative law. It is Universal Mind in its creative aspect. On the other hand, Voice has been associated with the administration of that law; the Word creates—the Voice dispenses. But let us clarify these terms by saying that we are discussing true knowledge and the ability to convey its meaning to others. Such knowledge must pertain to all planes of being, and be completely in harmony with nature's laws to be worthy of truth. But as each plane is contacted by a different mode of perception, the heart of the mind must hear first the voice of that plane before the Word becomes apparent. Strange to the Western mind are the mystic sounds of the *Voice of the Silence.* They, however, symbolize one mode of learning to hear, and, therefore, of receiving knowledge on the inner planes. But each finds the mode best suited to his own racial and psychic environment. The sacrifice of devotion to unremitting study makes audible the Master's voice—the consciousness of the Self within—as surely as great rivers lead to the sea.

In discussing the philosophies of Spinoza and Liebniz, H. P. Blavatsky uses these words, in part, to state the esoteric position: "Draw a deep line in your thought between the ever-incognizable essence, and the, as invisible, yet comprehensible Presence (Mulapra-

kriti) . . . from *beyond and through which* vibrates the Sound of the *Verbum,* and from which evolve the numberless hierarchies of intelligent *Egos* . . ." (*S.D.* I, 629). When one is able to draw this deep line, there is no need to worship anthropomorphic god or Gods —the cause of failure in many of the old religions, and of the sacerdotalism attendant upon those of the present.

In speaking of the hierarchies of spiritual beings—the directive powers of divine ideation—H.P.B. writes, "All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas,* by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart . . ." (*S.D.* I, 280). These quotations, if studied and pondered in the full context of the original, will throw light upon the common origin of all hierarchies of beings, including the manasic ego in man; they teach no worship of, but cooperation with, higher orders of being, and, finally, they explain the goal and mode of true worship. The inmost heart provides the link between the world of matter and that of spirit, and through the ego's awakened perception, the Voice of divine law is heard in all its myriad aspects. The inner harmony becoming complete, speech is freed from the taint of self-interest, and it is then that a true teacher may be born. Whoever, through his own effort, opens the inner door to spiritual knowledge for the benefit of his fellow beings, has transformed his inner nature into that of a god, and becomes co-efficient with the army of divine beings giving direction to nature's laws throughout the physical and moral planes. As man is at the head of nature's vast evolutionary scheme, his field is a broad one.

But what, one may ask, has such transcendentalism to do with modern man? Is he to find escape from the present by reawakening, and acting upon, the old beliefs inherited from dead civilizations? Will not this retreat inwards result in his seeking self-complacent isolation, and falling under the illusion that by so doing he will gain knowledge to which he alone will have access?

A discerning look at man and his world today will throw light on these questions. Pre-eminent in the modern scene is the success

of science in using nature's secrets to produce ever greater means of destruction; paralleling this scientific procedure a large section of the public is absorbed in self-gratification where plenty prevails, while multitudes are sunk in hopeless despair because of the lack of barest necessities. These conditions, and our inability to unite to combat them efficiently, are a corollary of our "advanced" education, our industrial development, and recurrent wars. Meanwhile the tendency of each branch of the intellectual tree is to justify its abnormal growth by reference to Deity, which is deftly rationalized in appropriate terms. Listen to Arthur H. Compton, one of our prominent scientific thinkers, as he speaks in the *Scientific Monthly*, December, 1946, on "Science and the Supernatural":

> It remains only to point out that the God of the "highest good" is indeed effective in our lives. As during the recent war we saw the value of freedom, our nation became inspired to the great achievement which brought us victory. Freedom was the great good, the aspect of God, that we sought. I saw one group, determined to stop the Nazi threat against the world's freedom, catch the vision of the new weapon of atomic energy. With faith in that vision and driven by devotion to freedom, they performed the miracle of the atomic bomb.

Ergo—! having caught the vision of an "Aspect of God," two Japanese cities full of defenseless non-combatants—men, women, and children—were destroyed, and many remaining alive were doomed to a slow, tortured death.

It is impossible to reach a true understanding of Deity through justification of the actions of Kama-manas. The meaning of spiritual life and knowledge—stepping stones to the understanding of the Supreme—must be had through trustworthy methods tested by ages of practice. The time-honored terms and symbols of the mystery language, so strange to modern ears, cannot be cast aside. Had science included metaphysical investigation with that of the physical, and entered the realm of research proper to the manasic ego, we would have been able to appropriate new symbols and names to use in a modern presentation of the ancient truths. But no such means being at hand, the terms and usage had to be taken bodily from ancient times. One has to remember that Theosophy and its esoteric counterpart, occultism, are presented as dealing with known facts; known by beings far advanced in spiritual evolution—yet living

men. But the expression of these facts in the ancient terms, and in a psychic atmosphere which favors sensuous intellectuality above the spiritual, necessarily makes the presentation appear exotic.

Although civilizations may die, the truth taught by great teachers remains. The wisdom religion which theosophists study never changed nor has it ever died, but, because of its suppression in dark eras, the evidence of its existence had to be sought in all the great systems of religion and philosophy known to the past. The retreat inwards is no retreat at all, but an advance toward an understanding of spirit. To sustain the advance, a well-developed system is needed —this system and its goal having to be expressed by names and through phrases that have remained as metaphysical guideposts throughout countless ages. Like the good gardener who gathers the choicest seeds, the true aspirant to occultism eagerly gathers his secret knowledge, endeavoring to link his perceptions to universal principles, the impulsion of Universal Mind. In the process he becomes co-worker with the hierarchies of beings in nature, and resolutely turns his face toward his true home and source of being. The practical work he has to do begins with those hierarchies beneath him—those of the body he is using. Once he governs this group of lives with equity and sanity, and frees his thoughts from "anxiety, fear and anger," he will in the course of natural law attain to a larger field of endeavor.

Current Ideas

The mass of mankind will never have any ardent zeal for seeing things as they are; very inadequate ideas will always satisfy them. On these inadequate ideas reposes, and must repose, the general practice of the world. That is as much as saying that whoever sets himself to see things as they are will find himself one of a very small circle; but it is only by this small circle resolutely doing its own work that adequate ideas will ever get current at all.

—Matthew Arnold

THEOSOPHICAL OBJECTS

[The following information for inquirers was circulated by William Q. Judge as General Secretary of the American Section of the Theosophical Society, and appears to have been drawn up in June, 1893. It is here published for the first time in this magazine. The title used is our own.—Eds. THEOSOPHY.]

THE Theosophical Society has been in existence since November, 1875, having been then founded in New York with the following objects:

First.—To form the nucleus of a UNIVERSAL BROTHERHOOD OF HUMANITY, without distinction of race, creed, caste, or color.

Second.—To promote the study of Aryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

Third.—To investigate unexplained laws of nature and the psychical powers latent in man.

The Society appeals for support and encouragement to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers raised by race, creed, or color, which have so long impeded human progress; to all scholars, to all sincere lovers of TRUTH, *wheresoever it may be found,* and to all philosophers, alike in the East and in the West; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths. No person's religious beliefs are interfered with, and all that is exacted from each member is the same toleration of the views of others which he desires them to exhibit towards his own.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work, the rules stringently forbidding members to compromise its strict neutrality in these matters.

As a condition precedent to membership, belief in and adherence to the first of the above named objects is required; as to the other two, members may pursue them or not, as they see fit. The act of joining the Society, therefore, carries with it no obligation what-

ever to profess belief in either the practicability of presently realizing the brotherhood of mankind, or in the superior value of Aryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, to discover as much truth as can be uncovered by diligent study and careful experimentation, and to essay the formation of a nucleus of a universal brotherhood.

The promoters of the Society's objects do not declare that in our time there can be established on earth a living brotherhood of peoples and governments. Nor do they expect or desire to sweep away at one blow the various distinctions which now exist in society and government. They believe that, in the natural order of things, with the progress of enlightenment, whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the morning mist before the sun.

What the Society hopes and means to achieve is, the bringing together a large body of the most reasonable and best educated persons of all extant races and religious groups, all of whom shall accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind may be benefitted largely and the chances for discovering hidden truth greatly improved.

The Society sows the seed, leaving it to germinate in the fulness of time, for the benefit of future generations. It represents all creeds and every branch of science, for it believes that science and true religion should be one; it is the opponent of bigotry, no matter where, and the foe of vice, together with whatever tends towards its propagation. At the same time, a man whose past has been bad cannot be refused admittance, if he has a sincere desire to improve himself while he endeavors to benefit mankind. Nor in its members does it look for saint-like perfection, insisting only that each shall, as nearly as he can, live up to his best ideal.

The last of the three objects of the Society appeals to many persons, but not to the greater number. There are both exoteric and esoteric activities, or circles, or groups, at work in the Society, and some persons are desirous of seeking, that they may obtain, psychic powers. The rules for such pursuits are laid down with minuteness in the ancient Hindu books, to which all seekers are referred. No

sacred teacher can be supplied to aspirants, nor messages sent to or conveyed from the Adepts. Those who are thus seeking for powers should know that within themselves lies the key to unlock the door; that the very first step toward the place where that key may be found is the acquirement, in truth, of the feeling of universal brotherhood, and that the selfish desire to obtain psychic powers is a bar to such attainment.

At the same time, however, there are many devoted members in various countries who have acquired some information as to ways and means of investigation, and who are so bound up in the work that they consider it their sacred duty to help all inquirers, and, as far as possible, to put all Theosophists who ask them on the same road they themselves are trying to tread.

"CONTACT WITH MASTERS"

You ask us to put you in connection with the Brothers. But do you know so little of the laws of their order as not to understand that by this very act of yours—which was entirely unsolicited and a spontaneous proof of your loyalty—you have drawn their attention to you already, and that you have established relations with them yourselves? This is the exact truth, nevertheless, and be assured that no good wish or act of yours towards this Cause—which is *their* Cause—can fail to draw you closer and closer to them. Dear brothers, it is not within our power to do anything for you more. Occultism is not like Christianity, which holds out to you the false promise of mediatorial interference and vicarious merit. Every one of us must work his own way up towards the Brothers. If you want to see them, act so as to *compel* them to let you do so. They are equally with all of us, subject to the laws of attraction and repulsion: those who most deserve their companionship *get it*. Take a half hour each morning upon first rising, and in an undisturbed place, free from all noises and bad influence, concentrate your thoughts upon them and upon your own higher selves, and *will* that you shall become wise, and illuminated, and powerful. Read the books you see recommended in the *Theosophist*, and keep watch for hints and suggestions that are thrown out there from time to time. This is the way to attain your wishes.—H. P. BLAVATSKY (January 14, 1883)

EVERYDAY QUESTIONS

On Patanjali's Yoga Aphorisms

Aphorism 2 (Book IV) seems to find its explanation in Isis Unveiled, II, *615, where it says, "Whenever a denizen of earth desires to enter into communication with his invisible brethren, he has to assimilate himself to their nature,* i.e., *he meets these beings half-way, and, furnished by them with a supply of spiritual essence, endows them, in his turn, with a portion of his physical nature, thus enabling them sometimes to appear in a semi-objective form. It is a temporary exchange of natures, called theurgy." If my surmise is correct, it throws further light on the "celestial beings" of Book III. Is there a distinction between these and "one's favorite deity," Book II, Aphorism 44?*

There is, of course, a correlation between this Aphorism and the whole highly abstruse subject of "Elementals," as indicated by the passage from *Isis Unveiled.* Yet at the outset, it seems well to remember that each Aphorism of Patanjali needs to be first referred to the book of which it is an integral part, and finally to the three other books. Therefore, the subject of the second Aphorism of Book IV is not really "elementals," per se, but the way in which a disciple undertaking regular self-discipline can alter portions of his being to partake of a greater "luminousness" or perceptiveness. Also important is the philosophical context in which one must place the title of Book IV, "The Essential Nature of Isolation." Isolation, it can be seen from pondering the implications of Aphorism 2, is not a substitute for incarnation, but rather a state of inner equilibrium attended by various forms of "transfusions of natures"—or incarnations. Finally, when one has attained isolation—the subject of Patanjali's discourses—he is only then ready to incarnate *fully,* with all faculties unclouded and alert.

The key to the development of any faculty is an increase of sensitivity to all those forms of intelligence which represent the higher evolutionary attainments of that plane. The elementals—presently disembodied forms of intelligence—permeate the higher astral realms. A man able to feel a complete inspiration in certain surroundings or in certain combinations of circumstances is "communing" with elemental intelligences representing various perfections on

that particular plane. For some, an ideal family life—a perfect balance of psychic and mental interrelationships—provides such inspiration in all its details, since attendance to each one of those details evokes the hidden forms of intelligence associated with "perfections" at that level of experience. A wilderness inspired Thoreau, and at the source of his inspiration, perhaps, was a communion with elemental forces unspoiled by the pollution of Kama-Manas. It might be said that he was communing in some sense with his "favorite deity." From a psychological point of view, man's relationship with the "elementals" cannot be discussed in precise English terms, for the "temporary exchange of natures" which takes place normally with many sensitive men may express itself simply by a quickening of sympathy or inspiration.

A correlation of a different sort is suggested by H. P. Blavatsky's relationship with her Adept Teachers, a case in which, as per the section from *Isis Unveiled,* a being on this plane is able to endow another of "celestial" attainments "with a portion of his physical nature, thus enabling them sometimes to appear in a semi-objective form." *Sympathy* is the most easily understandable key to theurgy.

Aphorism 4: In what sense is the word "egoism" to be understood in this Aphorism? In the usual sense of the term, one could call this a dangerous practice—as if those minds give up their integrity to one who serves his own purposes. Also, in Aphorism 5, are we to infer that "the different activities of those various minds" in the various bodies voluntarily assumed by the ascetic, are something apart from the ascetic himself? That is, do they indicate mental activities experienced in bodies by the ascetic prior to becoming an ascetic?

Aphorisms 4 and 5 seem to be Patanjali's way of saying that all of our faculties are constructed, vivified and colored by the individual mind—"the moving cause" (Aphorism 5). Aphorism 4 does not necessarily imply the "borrowing of other bodies," and in such instances it seems prudent to restrict the interpretation of the Aphorism to its most universal philosophical meaning. The influencing of the "various minds in the various bodies" is a proper evolutionary use of "egoism." In Book II, Patanjali, of course, lists egoism as one of the five afflictions of the mind, as an involvement of the power

that sees with the power of seeing. This is simply one of the dangers of "incarnation," which does not make incarnation any the less an evolutionary necessity for all man's sheaths and instruments as well as for himself.

It is not legitimate to infer from Patanjali's terms that the "various minds in the various bodies" are "something apart from the ascetic himself." If the ascetic has incarnated properly in his various instruments, he will have assimilated to himself and identified with his purposes the natural uses of the organs and faculties. This is quite different from identifying himself with the faculties. It is true also, however, that the ascetic is sometimes drawn to unite himself once more with those sheaths previously used by him in incomplete or somewhat unenlightened fashion by karmic necessity. These are the skandhas.

Aphorism 7: In the explanatory note on this Aphorism, we find that the three kinds of work are (1) pure in action and motive; (2) dark, such as that of infernal beings; (3) that of the general run of men, pure-dark. Would not that of the ascetic be PURE, *rather than "neither pure nor dark"? Could this cryptic Aphorism be explained more clearly?*

To say that the ascetic performs work that is "neither pure nor dark" appears cryptic only because it is extremely difficult for the ordinary Western mind to realize that reality is neither good nor bad, nor a combination of the two. The Western ascetic strives for "goodness," which usually means he strives to follow certain rules which keep him away from those areas of action generally called "evil." The true ascetic does not follow any specific type of religious discipline; *he seeks not good, nor its opposite.* Once again we come close to the mystery of incarnation, and to the cardinal point of the *Secret Doctrine*—that isolation and emancipation are only means to an end and never ends in themselves. The end of life becomes the ability to incarnate wisely in any circumstance and in any form, without regard for the fact that any forms thus embodied may have previously been associated with "the dark." And here, again, we have the difference between the temperament of religious fanaticism and the inner temper of understanding that compels love from all beings, high or low, pure and dark.

ON THE LOOKOUT

War or Peace?

The answer to this fateful question will not come from politicians. It is involved in the nature of man and the due consequences of his past. "A world state must remain a chimera until the world community has grown an awareness strong enough to absorb the awareness of the nations," said Salvador de Madariaga in a broadcast in England (*The Listener,* Aug. 2). The increasing interpretation of world events and trends in terms of consciousness is premonitory of the twentieth-century recognition of the fact that the Secret Doctrine "has neither been invented nor exaggerated . . . that its teachings antedate the Vedas":

> Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far. (*S.D.* I, xxxvii fn.)

"Camouflaged" War

Meanwhile, the world is in a ferment of transition, and the major issue of war or peace again confronts a tortured mankind. The position is placed starkly before us by Capt. B. H. Liddell Hart, than whom no writer has a more just sense of values in the field of military history. Writing in the London *Sunday Pictorial* (Aug. 24), he warns us:

> The chances of peace and war are closely balanced—almost on a knife edge. I doubt if any Government wants another war, but I don't see how it can be avoided if the present tension persists. The "iron-curtain" that now divides the world fulfills its name all too well in preventing peaceful communication, but it is only a tin-curtain in other respects. A large extent of it has no strength as a military barrier, and it is not sound-proof against the roaring on either side of it. Everyone who realises what another war would involve must hope to see mutual restraint maintained, but it would be unrealistic to count on peace being preserved unless there is a relaxation of the present *hostilities.* Although we may not care to admit it, the world is now in a state of "camouflaged" war, such as went on from 1936 until it broke out into the open in 1939.

Hope and Frustration

The truth is that awareness is generally defective or incomplete—which is another way of saying that the unfolding of consciousness is cyclical, and has reference to the stage of development reached by its embodiments under the laws of rebirth and *karma*. For the most part, the intellectual classes of mankind do not suppose that their knowledge is related to humanity "viewed as an intelligent whole," or that its significance must be measured "in the degree of its potentiality of moral results." True it is that the British Association for the Advancement of Science, for its first annual meeting since the war, held in August last, adopted as a motto for the meeting "Swords into Ploughshares." Yet, none of the numerous papers read at the conference displayed real consciousness of the full responsibility of science, in its appropriate sphere, for the general state of the world today, or of the imperative need for exact experimental science to blend itself with metaphysics if it would encourage the morality, virtue, and philanthropy, which are required if the world is to be turned into the paths of peace. Sir Henry Dale, F.R.S., in his presidential address, did say that science now found itself facing a situation in which hope and frustration contended, and he spoke strongly in favour of scientific freedom.

Limit and Compromise

Sir Henry's concluding words expressed his own apprehension of the dangers arising from *avidya:*

> I believe that now, in a torn and groping world, we of this association may need still to be on guard, lest some new and extraneous philosophy or political system, invoking, perhaps, the authority of science to bolster its pretensions, may seek again to limit and to compromise, with a new orthodoxy, the freedom of science to seek and to proclaim such truth as it can discover, not as an expedient, but for its own beauty and for its beneficent promise to mankind. (London *Times,* Aug. 28.)

Sir Henry Dale himself, however, appeared quite oblivious of the fact that science has had, and still has, its own tendencies "to limit and to compromise," or that peace is a state of mind which "facts" of themselves cannot secure.

EDUCATION IN AWARENESS

In the section of the Association dealing with geography, Prof. Eva G. R. Taylor gave refreshing emphasis to the importance of a global way of looking at things. Speaking on "The geographer in war and peace," she protested against one of the unfortunate maladjustments of our time, seen in the continual attempt to solve problems by fragmentation, abstraction, and isolation. She asked that more attention be given to maps and globes, "if the recognition of regional differentiation occurring within the framework of the earth as a functioning organic whole was to become a part of the mental background of every thinking person." The growth of a feeling of mutual interdependence and brotherhood is an object of all true education (as H. P. Blavatsky never tired of saying), and not only geography, but all branches of science, should play their full part in fostering human thought in that direction. Without this staple of education, no amount of organized peace machinery will avail to eliminate the war potential in human consciousness. Prof. Taylor did well to argue:

> The inharmonious patterns of men and things which "expansion" sought to correct were not mere accidents, mere isolated facts, or things in themselves. The earth, its resources, and its living inhabitants formed a related organic whole, not to be understood if merely regarded piecemeal. This concept of geography as a global way of examining and interpreting phenomena, was never more needed than today. (London *Times*, Aug. 29.)

SPLIT PERSONALITIES

At the same time, in any direction of educational trends towards war or peace, the existence of sheer illiteracy should not be forgotten, even in Western countries. The British Secretary for War is reported as saying (*Times*, Aug. 23) that an appalling number of illiterate and semi-illiterate men are entering the Army. "There will have to be," he added, "a higher standard of teaching and discipline among all sections of the population, including teachers, if we are to produce a generation that can uphold the conditions which we all desire." Compulsory education has not eliminated widespread illiteracy. One of the consequential evils is the suggestibility and lack of true awareness of vast masses of the population.

"Split personalities provide an apt illustration of many, in fact all modern nations but the communist controlled," says Salvador de Madariaga. As to Soviet Russia, he considers it to be a nation strongly united as to its own being, yet self-ignorant or self-deluded:

> Hypnotic cases are like nations or people who, under strong propaganda, are made to acquire an awareness alien to their own being. Nations prone to resort to violence in their home or foreign affairs may be likened to madmen, who lose their awareness when in a state of frenzy.

Collective Awareness and Suggestion

In fact, the "thinking principle" of Patanjali, and his teaching as to its modifications, threaten to become the key to the solution of world problems in the realm of war and peace, and his *Yoga Aphorisms* the true Charter of a United Nations consciousness! Much remains to be done, however, in exploration of the special phenomena of suggestion in its individual and collective aspects. An instance of the importance of this subject in ordinary life is given in newspaper statements that the French Academy of Medicine is considering reports by two physicians that reveal almost identical cases of "sympathetic" blindness, brought on by emotion caused by seeing a case of blindness on the films. A Bristol *Evening Post* article (Aug. 20.) cites two cases:

> Among recent successful French films a high place must be given to "The Pastoral Symphony," the screen version of a famous novel by Andre Gide. In it Michele Morgan plays the part of a blind girl. A 14-year-old girl went to see the picture, and was tremendously impressed by it. Three weeks later she developed blindness, which the doctors diagnosed as being a case of "pithiatism of the vago-motor type." Her visual organs were physically perfectly intact. Appropriate psychical treatment restored her sight.
>
> The other case is that of a 16-year-old girl who was similarly impressed by the acting of Vivian Romance, in a film called "The Blind Venus." The heroine at one point staggers out of the consulting room of an oculist who has told her that she will irrevocably become blind. The girl went home, found that her left eye was losing its power, and promptly took poison. Fortunately, her parents were able to fetch a doctor in time. Her life was saved, but the left eye is permanently affected, though this, it is suggested, may be due to the effects of the poison. Still, the original complaint was of "sympathetic" origin.

PSYCHOLOGY AND SOCIAL PHENOMENA

The picture thus presented, of a world torn between hope and frustration, awareness and passivity, calls for the recognition of the principle of testing out psychological systems in the wider field of social life. The late Prof. William McDougall demanded this years ago. Indeed, he illustrated the need by reference to this very problem of suggestion. His observations are pertinent today:

> Suggestion is a process which can be wholly ignored by psychologists so long as they are not concerned with social life; and, as a matter of history, for a very long time it was so ignored; and especially the very striking and immensely instructive phenomena of suggestion working on the hypnotic subject were thrust on one side as curiosities, monstrosities, or fraudulent displays; and even to this day there are many professors of psychology who ignore them, shun them, or even deny them. But, as soon as psychology began to concern itself with social phenomena, it became obvious that suggestion pervades social life in its every part and aspect; and it became hardly less obvious that any theory of human nature (such as pure associationism or "stimulus-response behaviourism") which stands helpless before the problem of suggestion, is at once revealed as utterly untenable. (*Psycho-Analysis and Social Psychology*, 1936, pp. 2-3.)

The fact is that modern psychological theory and practice will fail to provide any valid theory of human nature unless they escape from what H. P. Blavatsky called "the vicious circle of materio-physical phenomena with their blind forces and mechanical theories." In the study of suggestion and hypnotism, psychologists must swallow their prejudices and recognize that atomic and molecular vibrations are factors in the processes to which the phenomena are due—just as physicists will one day have to entertain the conception of an atom as an "independent entity," and physiologists every cell as a "conscious unit." In short, social psychology in all its aspects will find "no common body of principles, no truths of permanent value, no knowledge that can be accepted as a sure guide in the perplexities of practical life," that was so eloquently pleaded for by Prof. McDougall (*Psycho-Analysis and Social Psychology*, p. 158)—except it go humbly to the Theosophy of the Eastern Teachers and to H. P. Blavatsky who initiated publicly the centennial Theosophical Movement in 1875.

"Human Destiny"

The death of Lecomte du Nouy in September removed from the visible scene a French biologist whose last book, *Human Destiny,* reached the best-seller lists early, and continues to be lauded in various quarters as a "missing link" between science and religion. (The March *Reader's Digest* assimilated it under the title: "God's Newest Witness," and the magazine of one theosophical society made profound obeisance before "A Daniel Come to Judgment.") Dr. du Nouy, who studied under Dr. Alexis Carrel (author of *Man the Unknown*), and Pierre and Mme. Curie, gained his first distinction as a biologist through his formula for the healing of wounds. He showed that the rate of healing differs according to the age of the patient, and the formula he discovered led him to the concept of "Biological Time," the theory that time has not the same value for a child as for a grownup.

In addition to scientific papers, Dr. du Nouy published three books on scientific philosophy. *Human Destiny,* the first to be written in English, was published in his 64th year, and may well represent the summing up of his life and thought. Although the book is mediocre in point of philosophy, it has been acclaimed by religionists, mass thinkers and scientist-laymen—for all of whom *any* rapprochement between science and religion is a Great Step.

"The Scale of Observation"

Human Destiny's popularity can best be understood by applying the principle du Nouy elaborates in his first chapter: "from the standpoint of man *it is the scale of observation which creates the phenomenon.* Every time we change the scale of observation we encounter new phenomena." In one paragraph of the Introduction, du Nouy delineates his "scale of observation":

> The purpose of this book is to examine criticially the scientific capital accumulated by man, and to derive therefrom logical and rational consequences. We shall see that these consequences lead inevitably to the idea of God.

Human Destiny draws the reader along to the conclusion that—

> Efficient, disinterested help can only come to him [the individual] from the wise, inspired human traditions represented by the Christian religion, heir to all the spiritual treasures of mankind

> and keeper of the eternal flame which the greatest and purest men have passed on to one another, from time immemorial, over the bodies of dying civilizations (p. 257).

MYSTICAL CONCLUSIONS

The question is not, Do scientific theories lead to the idea of God?—for they cannot be said to lead in any one direction at all, as yet. The question we may profitably examine is, Why do they lead du Nouy to the idea of God? It is evident that despite the intervening logic, du Nouy's conclusion is implicit in his premises. Certain assumptions are so natural to his mind that they slip by uncounted, weighing the evidence in favor of du Nouy's foregone conclusion. A few assertions, several casual rationalizations, and some questions du Nouy does *not* ask, are an index to the Christian matrix in which his mind works.

Dr. du Nouy declares (p. 268) that "All pseudo-mysticisms—social, philosophical or political—must be replaced by the Christian mysticism, the only one based on liberty and the respect of human dignity." Jesus, in his view, is the unique example of the human ideal. "The Church," he remarks in another place, borrowed from the pagans because "Humanity is far from having outgrown the stage of childhood, the stage of illustrated books." These quotations illustrate why the student of comparative religions (who has verified the simplest discoveries in this field) may be excused for feeling thoroughly mystified by du Nouy's conclusions, whatever logic they are based upon.

"RUBBED THREADBARE"

The *legends* of Krishna are thousands of years older than the legends of Jesus, and Buddha preceded the "Son of God" by six centuries, in life *and* teaching. "The Church" might be forgiven its pagan borrowings, except that the pagan philosophies and mysticism in their original form compare more than favorably with the Christian theology and mythology. So far are the pagan metaphysical systems from the level of picture-books, that without glossaries, commentaries and especially a knowledge of their individual symbolism, they cannot even be read intelligently by the Western student. And their esoteric interpretation depends, as H. P. Blavatsky

demonstrated in *Isis Unveiled* and the *Secret Doctrine,* upon a comprehension of the archaic philosophy of the Wisdom-Religion, in which all religions have their source, and of which the great teachers of mankind have been Knowers.

As far as "the heir to all spiritual treasures" is concerned, Mme. Blavatsky's summary at the end of *Isis Unveiled* still stands:

> The theology of Christendom has been rubbed threadbare by the most serious minds of the day. It is found to be, on the whole, subversive, rather than promotive of spirituality and good morals. Instead of expounding the rules of divine law and justice, it teaches but *itself.* In place of an ever-living Deity, it preaches the Evil One, and makes him indistinguishable from God Himself! "Lead us not into temptation" is the aspiration of Christians. Who, then, is the tempter? Satan? No; the prayer is not addressed to him. It is that tutelar genius who hardened the heart of Pharaoh, put an evil spirit into Saul, sent lying messengers to the prophets, and tempted David to sin; it is—the *Bible*-God of Israel!

"The Fallacious Need"

Comparative religion is, however, somewhat beside du Nouy's point. *Human Destiny* was written only for those with a religious spirit, which means—

> a desire to believe, a desire to adore without restriction, a desire to humiliate oneself in total veneration, a desire to elevate oneself by approaching a conceivable but inaccessible ideal (p. 179).

Du Nouy writes (p. 13) that the aim of science is to foresee, not to understand, and this aim he himself has faithfully exemplified in his own theories. Throughout the book can be traced the metaphysical provincialism to which a religious believer must subscribe. He notes that "Reason and sentiment did not have to be reconciled as long as education had not imposed on man the fallacious need to understand" (p. 185), and his own theory of education is accordingly designed to protect the child as long as possible from unlucky skepticism. A child, he writes, "must learn to obey automatically." This passage (pp. 210-11) should give aid and comfort to Jesuits, as should also the explanation of man's emancipation, containing the equivocal remark, "Liberty is real, for God Himself refused to trammel it." Du Nouy expounds the philosophical contradiction that "God abdicated a part of his omnipotence in favor of his creature, and this represents the spark of God in man."

GOD'S PLAYGROUND

Man, housing a small section of God's omnipotence, has his work cut out for him. He has a responsibility to the Future Man, who, however, will not be himself, for there is no individual immortality in du Nouy's scheme. Man acquired his "responsibility" in evolution only God knows how, and must bleakly strive for a higher life on the theory that his struggles against *God-given* odds will enable some other individual, millions of years hence, to attain spiritual perfection. Is this "counting" the individual? Or is it that the individual must imagine that he counts, for the time being, so that he *will* count *for the species?*

Evolution is God's business or his playground, depending on one's point of view. Man's business is still *not to reason why,* but to have faith, or the religious spirit (as above defined), and to keep up the good work. It is perhaps a minor point, but *Human Destiny* would be more accurately titled, "God's Human Destiny."

A MIND OF THE UNIVERSE?

Another view of the universe and its processes of growth is that of William Pepperell Montague, who contributed a summing-up of his philosophy to *Our Emergent Civilization* (ed. Ruth Nanda Anshen), a recent publication of the Science and Culture series. Prof. Montague's summing-up appeared in the *Saturday Review of Literature,* Sept. 6, an editor's note remarking that "today, at 73, William Pepperell Montague is still one of America's most creative thinkers, still the pioneer philosopher who is fond of the word 'speculations'."

Prof. Montague first argues the contrasting characteristics of mind and matter, or mental and material reality. First, "everything that is mental is 'private' in the sense of not being externally observable." Second, "in a sequence of physical events the later moments must exclude the earlier, while in a sequence of mental events the later moments can include the earlier." This gives rise to the specifically mental activities of memory and purposiveness, or imagination. Another distinctively mental property is integration: "Not only do we assimilate into our conceptions, our purposes, and our characters the sensations that the environment presents, but we organize the environment itself," Prof. Montague writes.

"Vainglorious Anthropomorphism"

The argument for a cosmic mind begins with the postulate that "If mental states are identical with forms of potential energy, then the extent to which some sort of mental reality is present in the universe will be the extent to which potential energy is present—and that is everywhere." This linkage of mental and potential energy is suggestive of the theosophical teaching on Fohat (see the *Secret Doctrine Index;* readers may also recall "The Energic Field of Mind" in the August issue, dealing with some aspects of this relation). But Prof. Montague does *not* mean "God." His reasons may be reproduced at some length, both for their own value, and as a contrast to du Nouy's discussion of the same problem:

> If there is a God, he is either not omnipotent or not good, in any sense of the word "good" that the human conscience can sanction. When transfixed on the horns of this ancient dilemma, which is called "The Problem of Evil," the theologian has usually preferred to save the omnipotence of God at the expense of his goodness. We are told that God works in a mysterious way his wonders to perform, and that his ways are not our ways. For a being with a conscience anything like ours, such a God would be regarded as diabolical rather than divine if, *with omnipotence to draw upon,* he had made a world in which ninety-nine per cent of his creatures might thrive.
>
> And where does a vainglorious anthropomorphism reach such a climax of impudence as when the defenders of this type of theology seek to explain and justify the misery inherent in animal life by declaring it to be the proper result of human sin? As though anything that was done by so recent an inhabitant of this planet as man could justify the suffering that took place in the ages that preceded man's appearance! Might does not make right even when it is divine might. And power politics is as ugly a thing in heaven as it is on earth. To attribute to a God of Love the creation of the world of things as they are is blasphemy.

"Antientropy"

Whereas science finds an "omnipresent trend" toward disintegration, the Law of Dissipation of Energy, or Increase of Entropy, Prof. Montague suggests that "Before there can be spending there must have been saving":

> Aristotle reminded us that what is last in the order of Knowledge is first in the order of Being; and there may come a time when a

> second volume of science is written in which not entropy but the antientropy that preceded it will be the principal theme. And yet if that second and greater volume is ever written it may be written in a different language, for the good and curious reason that the powers that make for integration and organicity are, as we have already seen, characteristic of what is essentially internal or mental, and as such not open directly to external observation any more than are the minds of other people.

THE CHAOS IN GOD

Prof. Montague does not place the chaos of nature outside the cosmic mind, or God:

> If there is a cosmic mind, or God, then everything moves and has its being within that mind. I prefer to think of the chaotic tendencies of nature as what Boehme or Meister Eckhart characterized as that "in God which is not God." Cosmic evolution could then be regarded as the work of organizing the independent centers of activity in the divine mind that constitute its contents taken distributively and as a plurality, and informing them more and more with the harmony characteristic of that mind when considered in its collective unity.

This interpretation, it is suggested, renders the Will of God more the analogue of Prometheus than of an omnipotent Zeus, to be thought of "not as a King of kings but as a Comrade of comrades, needing our aid as we need his in that unending pursuit of the ideal which for God no less than for Man makes up the meaning of existence."

Prof. Montague, judging from his summing-up, would perhaps understand why the philosophy of the Secret Doctrine removes all attributes from the One Principle or One Reality, and considers the law of opposites as characteristic of manifested existence only. The *meaning* of existence then becomes the co-evolution of all elements of the cosmic mind toward realization of the fundamental identity of all beings. This is a view of evolution in which not "God" alone, nor man alone, but all parts of the universe—material, mental and spiritual—have an "Increasing Purpose," in the poet's phrase. Every being in the universe either is now a man, has been a man, or will become a man, is an axiom of theosophical philosophy, which may be said to make evolution, or the "cosmic mind," a thoroughly self-respecting affair.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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